A DISCOURSE OF WATERS.

Shewing the particular Natures, various Uſes, and wonderful Operations both in

FOOD and PHYSICK,

The All-wiſe Creator hath Endued this Cleanſing Element with.

I. Of *Rain-Water.*
II. *River* or *Running-Water.*
III. *Spring* or *Fountain-Water.*
IV. *Well* or *Pump-Water.*
V. *Pond* or *Standing-Water*, with ſomething Concerning *Purging-Waters.*

Publiſhed for the Benefit of Mankind.

By *THOMAS TRYON.*

Author of the *Good Houſe-Wife Made a Doctor, Country-Mans Companion, Monthly Obſervations for Health*, &c.

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THE Element of *Water* is not inferior to any other of the Elements, neither is Nature wanting to work wonderfully

derfully thereby; there is ſo great Neceſſity of Water, that without it no *Animal* can live, nor any *Herb* or *Plant* bring forth; for in it is the Seminary Vertue of all things, eſpecially of *Animals*, whoſe Seed is manifeſtly Watriſh. The Seeds alſo of all *Herbs* and *Plants*, although they are Earthy, muſt notwithſtanding be rooted in moiſture before they can be fruitful. The great and illuminated Prophet *Moſes* tells us, that before the Creation, when the Earth was without Form, the Spirit of the Lord moved on the Face of the Waters; and in another place, that the *Plants* did not grow, becauſe God had not cauſed it to Rain upon the Earth. Nay, ſo great is the Efficacy of this cleanſing Element, that the ſpiritual Regeneration cannot be performed without it, as our Saviour Chriſt himſelf teſtified to *Nicomedus*; and very great have the Vertues of it been in Religious Worſhip in former Ages, among the Prophets and Wiſe Men in Expiations and Purifications. Innumerable are the Benefits, and ſo various the Uſes thereof, both in the Generation, Nouriſhment and Increaſe of things, that ſome of the Wiſe Men have concluded, that *Water* was

was the beginning of all things, and firſt of all Elements, and the moſt Potent, becauſe it hath the maſtery over all the reſt, for it ſwalloweth up the Earth, extinguiſhes Flames, aſcends on high, and by a moſt wonderful Divine Hand, and the ſtretching forth of the Clouds, challengeth the Heavens for its Throne, whence falling down in gentle Showers and refreſhing Dews, as from Natures choiceſt Limbeck, impregnated with Cœleſtial Vertues, it becomes the cauſe of all things that grow in the Earth.

Nor is there ſcarce any part of Nature more full of Wonders than theſe liquid Regions. *Joſephus* tells us of a River near *Sina*, which runneth with a full Channel all the *Sabbath-Day*, and then on a ſudden it ceaſeth, as if the Spring were ſtopped, and all the ſix days you may paſs over it dry-ſhod; but again on the ſeventh-day (no Man knowing the reaſon of it) the Waters return in abundance as before; wherefore the Inhabitants thereabouts call it the *Sabbath days River*. The Goſpel teſtifies of a *Sheep-Pool*, into which whoſoever ſtepped firſt, after the Waters were troubled by the Angel, was made whole of whatſoever Diſeaſe he had.

Many ſecret and admirable Vertues the Creator hath endued this Element with, as in all Ages hath been manifeſted; for it being pure and clear in its own Nature, it is the only and alone thing by which all external things are purified, purged and cleanſed: But if it be adulterated or incorporated with any other Liquor or Juice, then it becomes leſs pure, and will not ſo well perform its Office, yet it may make them better and more uſeful. Though it be a vulgar Proverb —— *As weak as Water:* Yet I muſt tell you, *Water* is more ſtrong and ſublime than moſt imagine, for it contains a moſt raviſhing and excellent *Spirituous Balſamick Vertue*, whence proceeds that pure ſweet refreſhing Quality, whereby it hath Power by its innate Vertue to digeſt and purifie all ſorts of Food: Alſo, in all Preparations it is ſo Innocent and Friendly that it diſſipates the groſs phlegmy Bodies, and preſerves the more eſſential Parts and Vertues, and keeps the *Spirituous Parts* living.

It is not only the moſt plentiful and truly pleaſant of all Drinks, but it ſupplies Nature with its friendly Moiſture, and relieves Thirſt beyond all other Li-

quors

quors or Juices: It is ſo Simple, and endued with ſuch Equality, that it inſinuates its Vertue into all parts of the Body in an inſenſible way; it makes no Noiſe, nor cauſes any Tumults in the Brain, nor awakens any Inequality in the Body, but imparts its meek Life as it were in ſilence.

And as *Bread* hath the firſt place of all Food, and may juſtly be called *Concord*, or a thing which God and his Handmaid Nature, hath befriended with all the united good Vertues both of the *Vegetable* and *Animal* Kingdoms, and therefore no ſort of Food is comparable thereunto, nor will gratifie Nature to the degree as it ought, without the help and mixture of Bread; though yet it is not the ſtrongeſt of all Foods, nor hath the greateſt Nouriſhment, but it is the moſt equal in its parts, and ſtands neareſt the Unity, for which cauſe it is ſo much deſired, and juſtly eſteemed the *Staff of Life*; and we are taught to Pray for all outward Accommodations needful for our Bodies under that ſignificant denomination of *Our daily Bread*, it being, beſides its own nutritive faculty, a proper Ingredient to qualifie the Inequality ofmoſt other ſorts

of

of Food, and is the Foundation to all good Nouriſhment: The like is to be underſtood of *Water*, that being the *Radix* of all moiſt Nouriſhment, which mixt or incorporated with any kind of Juices, renders them fit and profitable for Mankind.

Nay, (if we may fly our Contemplations to an higher pitch) there is a Sympathetical agreement, or ſome Analogy between this External Water and that *Internal*, of which our Saviour Chriſt told the Woman of *Samaria*, that if ſhe did drink, ſhe ſhould never thirſt: This Internal Super-eſſential Water ſuſtaineth every Being, and is the Radix and Life of the *outward Water*, which contains ſome Shadows of the ſecret Influences of the Water Internal; for which reaſon the Prophets and good Men of old have frequently compared the one with the other, and expreſſed the one by the other, and alſo have made uſe of *Water* in Religious Myſteries as a ſign of Cleanſing and Purifying the Soul from Sins, and for curing Diſeaſes, *&c.* as the Scriptures do teſtifie.

Thus much I thought fit to ſay of *Water* in general, to ſtir up men to praiſe and

and admire the Goodneſs and Wiſdom of the *All Creator*, for the manifold Uſes, Vertues and Benefits wherewith he hath endued this Element. But now let us conſider the ſeveral ſorts of *Water*.

Of *Rain-Water* and its Nature.

I name this *Water* firſt, becauſe for ſeveral Reaſons it is the beſt of all, if not defiled by Accidents, as by Tiles of Houſes, or the Veſſels 'tis kept in. For,

1*ſt*. It is a light pure thin Water.

2*dly*. It is drawn up into the Clouds by the power and vertue of the ſweet Influences of the Sun Beams.

3*dly*. Being carried to and fro with the Clouds by Gods Divine Power, it hath thereby had the greater benefit of Motion.

4*thly*. 'Tis endued with wonderful Vertue from the Element of Air, and the ſweet Influences of the Cœleſtial Bodies, whereby it is made more Spirituous than other Waters, and of a fat unctious Quality, of a light friendly mild Nature and Operation: Thus it mollifies the harſh Earth, making it light and tender, and cauſes all Plants to multiply and grow

far

far better than any Artificial Watrings can do; *Rain Water* being (among its other Vertues) like a Ferment or Leaven, that makes the hard compacted Earth more ſpirituous and penetrable, giving Life and Motion to all the *Vegetable* Kingdom.

5*thly*. *Rain-Water* is not only exhaled by the Beams of Heaven from the moſt clear and ſubtle Fountains, and impregnated with the Cœleſtial Influences, but alſo is, as it were, *ſtrained* with the Airy Motions and Winds, which fill it with a *Saline* and *Balſamick Vertue*, when it deſcends (like the Tears of a repenting Sinner) in gentle reviving Showers, that give Vertue and Power to all *Vegetables*, and reſtore the gaſping parched Earth and languiſhing Nature to the briskneſs of the Spring and Joys of Autumn.

6*thly*. This is the *lighteſt* of all Waters, it coo's and heats quickly; it oppreſſes not the Stomach, or any other part of the Body, but paſſeth ſuddenly into the *Vreters*, having neither in Colour, Smell nor Taſte any manifeſt Quality; it bindeth not the Belly as ſome other Waters do, and is the beſt to be uſed in all Phyſical Operations, if it be well received,

and

and afterwards kept from defilement.

7thly. It is to be preferred before all other Waters in Houſe-wifery, for it Boyls all ſorts of Meats better and ſooner, and makes them eaſier of Concoction; as likewiſe it Brews and Waſhes to greater advantage than others.

Rain-Water hath likewiſe various other Uſes and excellent Vertues, *viz.*

It is a good remedy for all ſorts of ſore Eyes, they being waſhed often with it; or if a little white Bread be put into the Water with a ſmall quantity of white Sugar, and then made boiling hot, being ſtirred all the time, then applied in the manner and form of a Pulteſs every two or three hours.

This Water is alſo good to waſh all ſorts of Wounds and Sores, and if it be done often, it mightily forwards the Cure.

The beſt Seaſons to receive this *Water* in, are *March*, *April*, *May*, *June*, and *July*, it being put into Glaſs Bottles; let them ſtand in the Windows of airy Rooms, or without Doors open, that the

Air may have its free Influence on them, which will preſerve and keep the fine thin ſpirituous Qualities living; which if they are ſtopped, will in a ſhort time become ſtagnated.

This Water doth likewiſe make an excellent Pulteſs againſt the *Gout*, Pains in the Sides and other Infirmities of the like Nature.

Take one Quart of this *Water*, half a Pint of Ale, a little Balm, Parſly and Mint, of each an equal quantity cut ſmall, and as much good Bread as will make it thick; then add to this two Ounces of the beſt Sugar, mix them well, then make it boiling hot, ſtirring it all the time it is on the Fire; then it is done, ſpread this Pulteſs indifferent thick on a Linnen Cloath as warm as Milk from the Cow, apply it every two or three hours, for one, two, or three Days, as we have treated more largely in the Good Houſe-Wife made a Doctor.

Of *River-Water*.

This is next in Goodneſs, whoſe Original is *Fountain* or *Spring Water*, and yet

yet there is rarely any Spring-Water ſo good for common and general uſe at the Fountain-Head as in the River. For,

1*ſt*. *Rivers* or *running Waters* have great advantages by paſſing through various Soils and ſorts of Earth, from whence it drains or ſucks in a certain *Unctious Vertue*, or *Saline Fatneſs*, which the ſurface of the Earth does plentifully contain, and from which *Vegetation* does chiefly proceed.

2*dly*. This ſort of Water has the benefit of Motion, with the benevolent Influences of the Sun, and the Element of the Air, which purge it from its harſh earthy Qualities, and as it were open its Body, enduing it with a pure Spirituous, Airy and Balſamick Vertue, of a warming friendly Nature and Operation: This is the chief reaſon why *River-Water* is of a ſofter milder Nature, and will perform all Preparations in Houſe-wifery to more advantages than Spring-Water taken from the Fountain-Head; for there moſt Waters retain a *Saturnine* earthy Quality, which the Influences of the Sun and Air, with the help of Motion, do deſtroy.

3*dly*. The *New-River* that ſupplies *Lon-*

don, is ſome of the beſt Water in *England* (except *Thames* Water) it being a cut or made River that runs on the Surface of the Earth for above twenty Miles, and is not fed or increaſed by hungry Springs, as many other Rivers are that run through Vallies, which is their own Natural way, but Land-Floods ſometimes fall into it, which augment its Vertue and Goodneſs, for they are the richeſt of Waters, draining and ſucking into themſelves the fat *Saline Vertue* of the Earth: For this reaſon moſt Vallies that lie between the Hills are ſo fruitful; for the Waters that run off the Hills do waſh or carry away the *Salintral Vertue* into them, and there it centers; and thus Hills come not to be ſo fruitful as Valleys or Plains, by reaſon of ſuch diſadvantages: Whereas on the contrary, do not Land Floods, and the overflowing of Rivers, make Meadows fruitful from the ſame cauſes? For when the Waters retire and ſink away, they leave behind them the *Saline* or *Spiritual Quality*, that does *Muck* ſuch Ground, as tho' it had been over-ſpread with ſubſtantial *Dung*. And indeed the very ſame is to be underſtood when a Man dungs his

Land,

Land, it is not altogether the groſs ſubſtance or matter that enricheth the Land, but it is the before-mentioned fat *Saline Quality*, which the moiſture of the Earth receives, and the Rains waſh out of the Dung; for if you lay a load of Dung in a heap, and let it lie a Week, two or three, and then remove it clean away from that place, and ſpread it thick in another place, yet that ſpot which the Dung lay on two or three Weeks, will be more enriched than where the groſs ſubſtance is ſpread; for the Earth, with the help of the Rains and Dews, ſucked into it ſelf the *Salintral Vertue* of the Dung. Therefore in moſt Fields, where ſuch heaps of Dung do lie for a while before they are ſpread, both the Graſs and Corn is not only greener, but alſo much ſtronger, and more in quantity than in other places of the Field.

4*thly*. *River-Water*, for the Reaſons aforeſaid, is better for Men and Beaſts to drink of, than Springs or Pump-Water; it boyls all ſorts of Herbs, Fiſh and Fleſh better, and makes better and wholſomer Pottages; it brews Beer and Ale to more Advantage, both in Quality and Quantity, and waſhes all ſorts of Linnen and

Woollen with leſs Pains, Charge and Damage to the things. This Water ſeems to be pretty equal in its parts, having no manifeſt Taſte, but a certain friendly mild ſweetneſs predominates; and there is as much difference between the Nature and Operation of *River-Water* and *Pump* or *Well-Water*, as there is between *Beer* and *Ale*; and the Excellency of the latter above the former, I ſhall demonſtrate in its proper place.

Of *Spring* or *Fountain-Water*.

There are various ſorts of this Water, ſome *Better*, ſome *Worſe*, according to the Nature of the Earth it paſſes through: If Springs or Fountains proceed from a Chalky Earth or ſome ſorts of hot Sands, or run near the ſurface of the Earth, they are thereby endued with a meek ſoft friendly nature and operation, without any manifeſt harſhneſs; but thoſe that run in the deep Bowels of the Earth, and through cold hungry ſtony places, are more hard and *Saturnine*; neither ſo wholſome for Man or Beaſt to drink, nor to be uſed in *Houſewifery*. But though it be thus at the Foun-

Fountain-Head, yet if the ſame run long afterwards through various ſoils in the open Air, &c. It may become very good for all uſes, as aforeſaid.

And *Note:* Whereas ſome River-Water will look of a wheyiſh whitiſh Colour, cauſed either by its long running without being fed by Plenty of Springs, or elſe by Land-floods, yet in either caſe it is not the worſe to be liked, but rather the better; for all ſuch Water is of great vertue, of a very mild fat opening Quality, cauſed by the ſaline vertue; which People not underſtanding, do often refuſe either to drink or uſe in Houſewifery, calling it dirty muddy Water; whereas the whiter any Waters look, the better they are for moſt uſes, eſpecially when Land-floods ſhall be the occaſion of it, as appears by the Inſtances of Valleys and Meadows thereby enricht, which I mentioned but now.

Of *Pump* or *Well-Water.*

Theſe likewiſe are capable of ſeveral degrees, better or worſe, according to the nature of the Earth from whence they ariſe; but they are generally of a cold hun-

gry hard Nature, nothing ſo good as the former; and ſuch Springs as lie deepeſt in the Bowels of the Earth, are of a lean *Saturnine* Quality, in compariſon of that Water which runs near the ſurface, being deprived of that ſaline Nature which irritates Vegetation; for moſt Earths, after you come two or three yards deep, are of a hard cold hungry Quality, and if a quantity of ſuch Earth be expoſed to the open Elements, and laid two or three foot thick, there will hardly any ſort of Vegetable grow on it, until the Sun and Cœleſtial Influences have endued it with a *Salnitral* Vertue; and as the Earth is, ſo is the Water, *viz.* of the ſame Nature, *Cold* and *Hungry*.

2. Such Waters want the Cœleſtial Influences and Air, nor have the benefit of Motion, or but in a very ſmall degree; hence they are more unwholſome than the others before treated of, and generally bind the Body, and are ſubject to obſtruct Nature, neither will they perform the like good Offices in *Houſewifery*.

The like is to be underſtood of moſt or all Purging Waters, which of late have been ſo mightily cryed up for their Purgative

gative Vertues. Now thoſe Waters in general are Cold, Harſh, and Earthy, of a lean hungry Quality; being as it were wholly deſtitute of that *Saline Nature*, and Cœleſtial Vertue, that other Waters are impregnated with, that run on the ſurface of the Earth, as is before-mentioned.

Therefore the Purgative Qualities in theſe Waters do chiefly proceed from Coldneſs, Weight, and the not being accuſtomed to the drinking of Water, for when Nature is overcharged either with Drink or Food; ſhe uſeth all poſſible Means and Methods, to diſcharge her ſelf of thoſe burdens; for this cauſe the common drinking of ſuch Quantities of theſe Waters do prove dangerous, and many hundreds have found the remedy worſe then the Diſeaſe by a full Experience.

The firſt Finders and Drinkers of theſe Waters, did live and uſe them more regular and temperately, which by degrees moſt have degenerated from all ſober Methods, into the higheſt Degrees of all kinds of Debauchery.

Now as this Noble Element is the Original Foundation, and Spring-head of all moiſt

moiſt Nouriſhment; therefore it is not to be doubted, but that it is the only drink ordained both for Man and Beaſt, all other Liquors being not only Inferior, but as it were unnatural and diſagreeing; the common Uſe and Drinking of all fermented Drinks, do generate the Stone, Gout, all Obſtructions of the Ureters, Feavers, and a thouſand Evils, which are not known in thoſe Countries where the Natives Drink Water; and if *Engliſh* People would be ſo wiſe to Drink Water more, eſpecially the Women, great numbers would certainly find the Benefit thereof; by being cured of various Diſeaſes both of the Body and Mind.

This Liquid Region is the *Menſtrum* of the great World, which doth impregnate all things with Vertue, Power, and Strength, and it is the only Moiſture that is moſt agreeable to that digeſting Liquor of Man's Stomack called the *Menſtrum*, whoſe Office it is to temper and digeſt our Foods, and as Water has no manifeſt taſte or predominate Quality, *viz.* it is neither Aſtringent, Salt, Bitter, Sharp, nor Sweet; and therefore it bows and aſſimilates it ſelf to all things, even as the *Menſtrum*

ſtrum of Man's Stomack to all Foods, for this cauſe Water being drank after Sweet, Bitter, Salt, or Sharp Food, it ſtill retains its intire natural Taſte.

The like is to be underſtood in Sickneſs, when the Pallate has loſt or forfeited its Taſte as to all made Drinks, but ſtill Water is the ſame as in Health; the Reaſon is plain, good Water hath in it no extream Qualities, ſo that it bedues the Body with its mild and friendly Moiſture, giving Life and Power by Vertue of the fine, ſpirituous, thin, ſweet, Vapours of the Air, which are the refreſhing *Zephirus* of Nature, and keeps the Elements of the Bodies free from heat and diſorders; which renders the Body full of Spirits, brisk, vigorous and ſprightly, which pleaſant Condition is ſeldom or never felt by them, that give themſelves to the drinking of Strong Liquors; therefore the common uſe of them are Friends to Vitiouſneſs, and Mortal Enemies to Vertue, and there is nothing doth deprave Mankind, and ſeparate him from God and all goodneſs more, then the continu-Gormandizing of unclean groſs Food, and Guzzelling down Strong Drink into their fooliſh Hogs-heads. Strong

Strong Drink doth render the Drinkers thereof lyable to all kind of Evil, but Water keeps the Body in due temper, and the Mind Sedate, and fortifying a Man againſt many Evils, and makes the Body pleaſant, healthful, and fit to diſcharge all the Functions both of the Body and Mind, for it is the Meats and Drinks that are ſimple and natural, that renders the Spirits many in Quantity, and fine in Quality, from whence ariſes lightſomeneſs to the Body, and Vigour to the Mind.

Of *Ponds* or *Standing-Waters.*

Such ſtanding-Waters as are in a kind of ſpringy Grounds are the beſt, but ſtill much inferior to running-Waters, becauſe they have not the benefit of Motion, nor the like advantage of paſſing through various Soils. Such Pools or Waters as are chiefly maintained by Rain or Land-floods are better or worſe, according as the ſeaſon is wet or dry; for in dry ſeaſons they not only become thick and ſlimy, but awaken a groſs fulſome *Saturnine Quality* in the muddy Earth, that ſuffo-

ſuffocates the pure thin ſpirituous parts; ſo that ſuch Waters become of a ſtrong groſs Earthy taſte and ſmell, which is altogether contrary to the Nature of Water, and ſuch Waters are not wholſome for Men nor Beaſts. Some *Husbandmen* do ſuppoſe theſe Waters to be very good for Cattle to drink, having no other reaſon but that they will rather drink them than others; which is no reaſon at all; for this came through Cuſtom and Uſe; which makes any ſort of Water familiar to Nature; and thoſe Cattle that are uſed to drink *Pond-Water*, will refuſe better Water for that, for two Reaſons; *Firſt*, Becauſe their Stomachs and Pallates are adulterated, and made familiar to it, ſo that they cannot diſtinguiſh the evil taſte from the good, *Secondly*, Becauſe ſuch *Pond-Waters* are of an hotter and warmer Nature than others, and Cattle uſed to them will for that very cauſe refuſe others, juſt as men that accuſtom themſelves to warm Beer cannot drink cold without ſome trouble to the Mouth and Teeth, though cold Beer and Ale is warmer in Operation, and will more cheer the Stomach, and make the Spirits more brisk

brisk than the hot, becauſe no fermented Liquors, whether they be *Beer*, *Ale*, *Cyder* or *Wine*, will admit of the heat of fires, without violence to the pure ſpirituous parts; they are ſo volatile, that they will preſently evaparate; therefore warm Beer or Ale will ſooner become flat than that which has not been warmed; for when the ſpirituous parts are evaporated or ſuffocated, the ſweet brisk Balſamick Vertue dyes.

But this hot ſulpherous Quality in *Pond-Water*, which through cuſtom moſt Cattle like, is of an evil Nature and Operation, becauſe the ſpirituous vapours of the Air cannot ſo eaſily penetrate through its groſs thickneſs, whence it dulls the edge of the Appetite and Stomach, breeds groſs thick Blood, often is the occaſion of many Diſeaſes, and very injurious to the Milk of Cows. Beſides, do not Pools and ſtanding-Waters generate various ſorts of Vermine and Inſects, which is cauſed through the Contraction of groſs thick fulſom Matter for want of Motion, all which running Waters are not ſubject to.

But although Water be Natures com-

mon

mon drink for Man as well as Beasts, yet since now a-days Men generally betake themselves to other Liquors, we shall briefly treat of them likewise.

The Excellent Vertues and Uses of Cold Water-Gruel made as followeth, viz.

Take one Quart of Water, two small Spoonfuls of. New Ground or beaten Oatmeal, stir or brew it well together, then it is done; —— This is not only a brave noble exhilerating Drink for general Use, and most agreeable to all Persons, to allay all droughty, hot, feaverish Indispositions; but the constant Use thereof, does not only preserve Mankind from the following Diseases, but Cures them too, when they have already invaded the Body; this cleansing Liquor fortifies the Stomach, fines the Blood, gives it a free Circulation, generates brisk lively Spirits, being a good Remedy against Fumes and Vapours; likewise purgeth powerfully by Urine, prevents and Cures the Gravel, Stone, Gout, and all sorts of Obstructions of the Ureters; and more especially this is an excellent Liquor for Women and Children

dren to make their conſtant drink, and for ſuch as gives Suck, frees their Milk from heat, Windineſs and other Crudities; I could produce many living Teſtimonies of its ſucceſs, but it is needleſs, ſince every one's Experience that tries it, will ſoon confirm the Truth of what is here delivered. It is the Conſideration of the Publick Good it may do to many thouſands that languiſh under miſerable Circumſtances as to their Health, that prompts me to Publiſh the excellent Vertues of this Cleanſing *Gruel*, but whether you will practiſe or obſerve theſe Methods or not, I have done my Duty in offering my Talents that God hath given me, and therefore am ſatisfied.

THE END.

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4. There is now in the Press, the second Edition, *The Good Housewife made a Doctor*, or Health's choice and sure Friend: Being a Plain Way of Nature's own prescribing, to *Prevent* and *Cure* most Diseases

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